

ONDERS OF
CHEMISTRY

and its Associates.

SEEN AND FELT! AS
DAILY OCCUR.

A FEW DOSES OF

ADWAY'S

CARILLIAN

LVENT,

ood Purifier.

pears of weakness, languor,

and hardness of flesh and muscles,

A specific impervious, cold,

slaked plaster, good

for all diseases, skin,

spots, blotches, pimples;

the appearance of the skin changed from

yellow to white, and the

hair became blacker, scaling; little

or no weakness,

the frequency of discharges, as of all kinds, increased,

the sweating glands, increased,

the skin became pale,

the eyes were red,

the skin changed to a

yellow or brownish

color, the hair became

white, the skin became

yellow, the hair became

black, the skin became

yellow

The Poet's Corner

A BIRD'S THANKSGIVING.

BY LILLIE E. BARN.

A company of angels on their way
Over the city one Thanksgiving Day.Made suddenly a pause.
Listening with bended heads and sweet delight,
Till I, amazed and wondering at the sight,
Sought earnestly the cause.Sentry, I thought, rising west and east,
Those charms they have obeyed;
But soon upon each temple fell a calm—
Hushed was the organ's note, the lute laid low—
And still the angels rayed.The charms were not a "prattle sweet,"
In friendly tones greeting on the street,
In whisperings of love,
In laughter of the happy, nor the note
From mingled sounds of many pleasures' strength.

No, none of these did move.

At length I found the spirit of mighty power
That kept the angels from their course to hour,The only spirit they hold—
A little spirit of a leafy tree.Poured all its heart in melody,
Only a little bird.What notes it had were such as Nature thinks,
Of song and sunshines, violets and pinkies—
And nests the leaves among.To-morrow it will be laid by the wayside,
And in its spiritless Thanksgiving Day,

The sweet farewell song.

And what it said the angels surely know,
For pleased they listened all the athenian through;

And then, at close of day,

When heath's wing was tucked the funeral head,
With a ringing song they upward sped.

And onward on their way.

Independent.

Ladies Department.

From the Vassar for December 1.

THE STORY OF ASPIASIA.

BY GEORGE LOWELL AUSTIN.

Who has read, with any degree of interest, Walter Scott's Land of chivalry—Pericles?—Poets and critics have not been agreed by the shabby manner in which the career of the greatest woman of Athens has been portrayed by other modern writers.

Historians from Gillies down to the present time—Curtius alone excepted—have either willfully misjudged her character or been wholly ignorant of it; while the malicious slanders previously published abroad, although no one seems to have contested her celebrity, it is nevertheless a surprising fact that the story of her life, which was the secret of her irresistible attraction, has been almost entirely overlooked.

It is not too late to attempt to rectify this omission, and to give the world a writing which will be a credit to the memory of the Greek writers bearing upon it. If our conclusions shall be found to be totally unlike those which have hitherto been accepted by similar events, it will be well to let them stand, and if this will be taken in the form of disputation or impartiality in the mode of disclosure. To present a full account of Aspasia's life is not the purpose of the writer, but simply to show, if possible, certain truths which have been uttered to the prejudice of her fair name. This attempt may excite the criticism of learned men to whom it is given, but the author reserves the right to withdraw his article if any data have been discovered, and that only the authority of Plutarch, Plato, Xenophon, Aristophanes, Athenaeus, Lysias, and others, has been relied upon.

L.

There was a law in Athens which forbade a citizen to marry with a foreign woman, and conversely under severe penalties, a foreign woman to marry with a citizen. The Spartans invaded their territory and compelled them to seek refuge behind the long walls. In the train of these misfortunes a more formidable enemy appeared. The plague broke out in the crowded city, and thousands died of the contagion.

Thus oppressed, the Athenians were seized with despair and rage, and in their recklessness, like the Romans in the Ides of March, placing themselves at the head of a fleet, he ravaged the dominions of the Spartans, and then sent envoys to sue for peace. Upon this, Pericles, who had been born in such an aristocratic's misfortune, to have been born in a foreigner, Athens did not wish to behold in a legitimate wife, because an Athenian woman would have reflected upon her family's honor. Athens did not wish to have an infringement of an established law, therefore, Aspasia was always to be classed with the hetere.

It must be said, that though the Greek word *hetere* signifies literally "a female companion," in Attic jurisprudence the word *hetere* means "a woman who is not a wife." An Attic juryman, in the trial of the philosopher, may have taken up a various shade of meaning from a "concubine" ("who might," say Liddell and Scott, *in loco*, "be a wife in all but the legal qualification of citizenship") down to a "concubine."It is the word *hetere* which is applied to Aspasia in the writings of the comic poets; but it was not until the posthumous writers, who, it is true, had some knowledge of the subject, that the word *hetere* was used in the eyes of the Greeks wholly impossible. It was simply a *lois*—and nothing more. A woman who should stoop so low, was unbecoming of the great leaders of Athenian society, guid the political projects of Pericles, criticizing the philosophical harangues of Anaxagoras, and the poems recited by the citizens of Athens, and thousands of the people of the city, and thousands died of the contagion.

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